

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day,
for they shall have the gift and the power of the Holy Ghost;" 1 Nephi 3:187

Vol. 56

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No. 2

The Dyke

Where the breach is made as wrought by sin,
Destructive floods come sweeping in;
There tides run high and skies grow dark;
Your Dyke is below High-Water-mark!

Arise and build, nor stay your hand
'Till safety reigns in your life land,
For he who sleeps in such dire day,
By tides of sin is swept away.

Thy word, O, Lord, our strength shall be,
For in Thee alone is security;
By Thee we build; by Thee we stand,
Though tides roll in across the strand.

Our souls in Thee can be secure;
By Thine own strength we dare endure.
Arise and build, though tempest tossed!
Where God directs, naught can be lost.

Hark! The Master's voice, the Builder's call:
"The tides, my sons! Haste to the wall!
Ye have not wholly done My will,
Yet in love I trust you still."

My Master trusts me; Shall I fail?
No! Let me build 'gainst tide and gale
My structure strong! In strength its gild;
Arise, my soul! Arise and build!

—James Elmer Yates (1874-1954)

CONTENTS

Our Brother's Keeper	18	A Letter Of Thanksgiving	27
The Great and Marvelous Work	19	Baptisms	27
Thank You Notice	23	Blessings	28
The True Church of Christ	24	Four Priceless Gifts You Can	
Testimony of John Schut	26	Give Your Church	29
Notice From The General Church		Obituary	30
Secretary	26	Rise Up Oh Men Of God	31

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Editorial

OUR BROTHER'S KEEPER

The responsibility that we have for each other as brothers and sisters in the church is probably far greater than we realize. When we think in terms of saving each other from the grip of sin, we immediately shrink from the task feeling the inadequacy that is in the flesh. To be so forward as to approach a loved one who has made a serious error and point out the error to him, somehow seems out of character for the kind of persons we have styled ourselves to be.

A common error of man is to take certain scriptures to heart and to leave the balance unobserved. In a similar sense, we have accepted so totally the idea that we are not to judge one another, yet, it seems that we have failed to fulfill our duty in helping each other overcome our sins.

Christ commanded us to cast out the beam in our own eye so that we could see clearly to cast out the mote in our brother's eye. We are more inclined to leave the beam in our own eye, turn away from our brother and pretend that we don't see the mote in his eye, shirking the responsibility entirely.

Christ wants us to be worthy to help each other in correcting error and sin. In doing this we must remove all prejudices and ill wills that we have in our hearts. This is a task that is sometimes very difficult and we may have to go back in years to get rid of our deep-seated offenses. We must not only be willing to counsel our loved ones, but we must also be willing to be counseled by them. If you take exception to this statement, read the revelations given in the Book of

Commandments and you will find that it was not uncommon to hear words of personal admonition in the early days of the church. This was true in the Bible and Book of Mormon days as well.

We might look further into the situation and consider why we are apt to refrain from the more direct effort to correct sin in each other. One very definite reason has been the lack of wisdom and true inspiration in our counseling. At times the ministry have unloaded their pent-up animosities onto their congregations causing ill wills to multiply. The result has been that some members and some potential members have dissociated themselves from the church.

Our more immediate effort to avoid these distasteful experiences was to discontinue making remarks against individuals and other churches by name in our sermons and testimonies, and to develop more tact. In this effort, however, we have somewhat restyled ourselves with a tendency toward image building. We must be careful lest the image of the "nice guy" who speaks nothing but kind and gentle phrases becomes our god and we forget the true character of Jesus Christ who countered error and sin with strong yet truthful words.

I don't wish to be misunderstood; much good counsel has come to us through sermons and personal admonition. However, the plain truth which the Spirit would speak has at times been clouded with generalities. To be constantly guided by the fear of stepping on someone's toes can destroy the freedom that one needs in performing ministerial duties. Again,

we must go back to the fact that we must search our own hearts to be worthy to give the counsel effectively.

Faultfinding and extreme criticisms are common in the world today. Many delight in ridiculing prominent people in government, religion, sports, etc. with satirical remarks leaving their victims with no opportunity for defense. The spirit of this type of practice is everywhere present and attaches itself to any and all who are attracted to such.

The wrong in this kind of faultfinding is very easily recognized; it is the evil pleasure of mocking another rather than to have the Christ-like desire of helping him or her. It is also the talking and whispering behind the backs of those who have erred rather than having a direct confrontation with the individual.

Related to this type of criticism is the putting down of someone else to justify and compliment oneself. This, of course, is a false motive, but it has been a common practice between peoples of various religions.

Because the carnal disposition to take delight in the pointing out of wrongs in others has become ugly to us, we have desperately tried to reverse ourselves. As is the case with many of our personal weaknesses, we are apt to hide our feelings of disdain toward others even to the point of disguising them to ourselves. At a time of emotional stress such feelings will sometimes come to surface to our own surprise and dismay. Such an embarrassing incident should cause us to realize that we have not taken the proper steps to rid ourselves of our ill wills completely.

The great cry that has been made in the church in recent times as well as in times past has been that we

need discernment. I repeat; we do need discernment! But discernment, like any other special attribute of righteousness, requires the fertile bed of goodness by which it may grow and develop into fruits for the Master.

Discernment is not a gift to be used at one's own convenience and discretion, but rather it is to be used as the Spirit guides to the benefit of an individual who needs counsel or encouragement. In many cases it is to be used to counsel the whole church openly, but it is never to be used to elevate the one through whom the counsel is given.

If one prays for the gift of discernment in faith to God, he undoubtedly will receive that gift. He should first of all be ready to receive an enlightenment of seeing the contrast of good and evil as perhaps he has never before seen. One of the greatest trials to one's true purpose of being righteous is the seeing and abhorring an evil in a close friend or loved one. The ability to not let oneself turn in disgust and ill will toward that person is tested to the fullest in such a situation.

The more general thought for the need of discernment in the church is in the noting of the evils of the outside world and in the signs of the times. But we also have the need to discern the evils that would enter "the camp of the saints." This need is in the cleansing and preparing the people of God for Christ's return.

Let us awaken to this need and be ever watchful for the enemy. More especially, let us prepare ourselves inwardly so that we can be quick to identify and rebuke the evil.

RLS

THE GREAT AND MARVELOUS WORK

by

Harvey E. Seibel

When Christ came to this country and taught the people he foretold certain marvelous things that were to transpire among them in the last days. In doing so he opened up many of the prophecies of Isaiah as well as the writings of Jeremiah and Micah. Great and marvelous were the words which he spoke to them.

The Lord began to address himself to these things in 3 Nephi 7:43-45 but seeing the weakness of the people and that they could not understand all the words he would speak to them he admonished them to go home and think upon that which he had already spoken unto them. The Lord's introduction to these things is given as follows:

"And when the words of the prophet Isaiah shall be fulfilled, which say, Thy watchmen shall lift up the voice; with the voice together shall they sing, for they

shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God" (3 Nephi 7:43-45).

The next day the Lord continued His word to them, picking up from where he left off the day before and by way of stirring them up to remembrance he said, "Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled, behold they are written, ye have them before you; therefore search them" (3 Nephi 9:47). Then continuing he said, "And verily, verily I say unto you, that when they shall be fulfilled, then is the fulfilling of the covenant which the Father hath made unto his people.

O house of Israel, and then shall the remnants which shall be scattered abroad upon the face of the earth, be gathered in from the east, and from the west, and from the south, and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them" (3 Nephi 9:48-49).

Thus will be brought about both the redemption of Zion and the gathering of the house of Israel. But before this is brought about the Gentiles will be given an opportunity to repent and to accept of this glorious latter day gospel. Concerning those Gentiles who do not repent we have this word: "And I say unto you, that if the Gentiles do not repent, after the blessing which they shall receive, after they have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them; And ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forests, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off" (3 Nephi 9:51-53).

From this scripture we understand that if the Gentiles don't repent after the blessing which they shall receive that the Indian of this land will be a scourge to them even unto destruction. And those who would be enemies to them will be entirely cut off.

This scripture also states that this repentance of the Gentiles hinges upon the blessing which they are to receive after they had scattered the Indian. When was this accomplished? In 1830 the Indians were still in the process of being scattered. Those in the eastern half of the county were, it is true, subdued, but those of the west were still free and independent. It wasn't until after the civil war that the west came under the domination of the white man. The year 1890 marks the end of Indian resistance in this country. But this blessing was to come to the Gentiles after the scattering had been accomplished. Yes, it is true that the Gentiles did receive a great blessing in 1830 by the way of the restoration of the old Jerusalem gospel and the establishment of the true church and kingdom again upon the earth. So what then is meant? The answer to this question will become apparent presently for the Lord Himself provides the answer. The important thing for the moment is that we remember what the consequences are if we reject this blessing which shall come.

"And I will gather my people together, as a man gathereth his sheaves into the floor, for I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it" (3 Nephi 9:54-55).

Not only will this be true of this land but God's punishment will be upon all the Gentiles of the earth. "And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles" (3 Nephi 9:56).

This blessing to which we referred earlier is now declared to be the fullness of the gospel. Further we know that the Book of Mormon contains the fullness of the gospel restored in these last days. But there is yet one thing lacking before the blessing will be complete and the Gentiles be judged unworthy and ripe for destruction. There must be one final testimony of this gospel to all the nations of the world by servants who are endued with power from on high (before the end come). Then if the Gentiles reject this blessing which shall be given them, then will the remnant of Jacob have power over them unto destruction. It is in that day that the gospel shall be taken from them and be given to the house of Israel. (To date this has been done only to a very small degree.) Then will be fulfilled the promised gathering of the house of Israel, for the fullness of the gospel will be preached unto them. And then shall they see eye to eye as prophesied by Isaiah.

The Lord however goes on to explain how He was that prophet of whom Moses spake and how that He had been sent to them first to turn them away from their sins and how that afterward the Holy Ghost would be poured out upon the Gentiles making them mighty above all even to the scattering of the people of Israel. "Nevertheless, when they shall have received the fullness of my gospel, then if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father" (3 Nephi 9:66). The complete fulfillment of this prophecy must certainly be when this gospel is delivered unto them in the spirit and power of the Holy Ghost through his servants with signs and wonders following. Following Gentile rejection the gospel will be taken to Israel and when that day shall come they shall say, "How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace: that bringeth good tidings unto them of good, that published salvation; that saith unto Zion, Thy God reigneth!" (3 Nephi 3:78).

"And then shall a cry go forth, Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel shall be your rearward" (3 Nephi 9:79-80).

What a glorious event it will be when the house of Israel finally begins to be gathered in. And further, this gathering will not be one of flight or of a hasty preparation. Rather it will be a well organized ef-

fort in which preparation beforehand will have been made, and God will be with them, both before and behind.

It is at this time that the work of the marred servant will take place. "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men,) So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider" (3 Nephi 9:81-83).

"Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance" (3 Nephi 9:85).

The Lord now promises a sign whereby we may know when these things are about to take place. "And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion" (3 Nephi 9:86).

What is this sign? Briefly, it is when the Book of Mormon shall be given to the Gentiles making known unto them concerning the people of this land, and when this record shall be taken to the Indian that they too might begin to know these things. (See 3 Nephi 9:87-93.) "And when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel" (3 Nephi 9:93).

This is where the marred servant fits in, for in the very next verse we read, "And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider" (3 Nephi 9:94).

What does all this mean? Simply this, that when the day comes that the Indian begins to know of these things, then in that day shall the marred servant be manifested and his work commence among the kings of the earth. "For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the devil" (3 Nephi 9:95-97). This

is the great and marvelous work spoken of in I Nephi 3:214-216 and I Nephi 7:17. The marred servant evidently will be the Lord's chief instrument in executing this work (perhaps in the same manner and likeness as Paul's work and relationship to the other apostles).

"Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people who are of the covenant; And my people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off" (3 Nephi 9:98-100).

Now the picture becomes clear. There is yet to be one last witness, one final testimony unto the Gentiles before Israel will be raised up as a lion among them. It will be the fulfillment of the scripture in Matthew 24 which says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14). Rejection of this gospel as delivered unto them of the marred servant and others will mean judgment against them by those of the remnant of Israel in their midst as well as by those of the heathen who shall be brought upon them. It is at this time that the gospel shall be taken from the Gentile and be given to the house of Israel in its fullest measure.

"And if they shall do all these things, and shall reject the fullness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them; And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them; And I will shew unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fullness of my gospel" (3 Nephi 7:35-37). The Gentile's only hope is, "But if the Gentiles will repent, and return unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel; And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, And they shall be as salt that hath lost its savor, which is thenceforth good for nothing, but to be cast out, and to be trodden under foot of my people, O house of Israel (3 Nephi 7:38-41).

In a nutshell the following sequence of events stand out before us. The work of the Father was to com-

mence with the coming forth of the Book of Mormon. (See Ether 1:114.) Then when the scattering of the Indian was complete a greater testimony of this work was to be given. This testimony is to come through the marred servant. This is the blessing referred to above which was to be given to the Gentiles after they had accomplished the scattering of the Indian. It is not until after Gentile rejection of these things, which shall be given in the spirit and power of Holy Ghost, that the remnant of Jacob will rise up as a lion among them.

This study would not be complete if we did not consider certain other scriptures which are closely associated with the events enumerated above. In 3 Nephi 9:79-80 we read these words, "And then shall a cry go forth, Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel shall be your rearward" (3 Nephi 9:79-80). This is a warning to God's people to depart and to get out of the midst of something and yet, not to be hasty about it. The language here is similar to that found in Revelation 18:4. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And to that in Jeremiah 51:6. "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence." And again in Jeremiah 51:45, "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord."

If we understand that that system denoted by the name of Mystery Babylon is worldwide in scope then our understanding of what is involved comes clearly into focus. "Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. **And they shall go out from all nations;** and they shall not go out in haste, nor go by flight; for I will go before them, saith the Father, and I will be their rearward." (3 Nephi 10:7-8).

Concerning the remnant of Jacob becoming as a lion among the Gentiles we read, "And I say unto you, that if the Gentiles do not repent, after the blessing which they shall receive, after they have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them; And ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forests, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And I will gather my people together, as a man gathereth his sheaves into the floor,

for I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it" (3 Nephi 9:51-55). And again, "And my people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, wo be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down all thy strongholds; And I will cut off witchcrafts out of thy hand, and thou shalt have no more soothsayers: Thy graven images I will also cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the works of thy hands; And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts and whoredoms, shall be done away. For it shall come to pass, saith the Father, that at that day, whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel, and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard" (3 Nephi 9:99-106).

We have already learned that this will occur after the marred servant has given his testimony. And from this scripture we see that it follows on the heels of the gathering. One thing is certain, Israel is going to be used as God's instrument in punishing the unbelieving and wicked Gentiles. Their horns will be as brass and their hoofs as iron and they shall thereby beat in pieces many people. This word is in complete accord with that of the Bible concerning them.

"Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord" (Jeremiah 51:19-24).

Also in Micah 5:8-15 we read, "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the

forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and tear-eth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: And I will cut off the cities of thy land, and throw down all thy strong holds: And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers: Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard."

Finally in Micah 4:11-13 we read, "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. **ARISE AND THRESH, O DAUGHTER OF ZION: FOR I WILL MAKE THINE HORN IRON, AND I WILL MAKE THY HOOFS BRASS: AND THOU SHALT BEAT IN PIECES MANY PEOPLE: AND I WILL CONSECRATE THEIR GAIN UNTO THE LORD, AND THEIR SUBSTANCE UNTO THE LORD OF THE WHOLE EARTH.**"

The daughter of Zion, the remnant of Jacob upon this land is going to beat in piece many people. Something else also becomes apparent at this point. The arising of the seed of Jacob to thresh will come when the nations are gathered together against this land or Zion. It seems evident from this that when this nation is nearly overcome by invading enemy nations with Russia at the head, that the Indian will be instrumental in driving them out, that is, after God has performed His whole upon Mount Zion and upon Jerusalem. For God will call for a sword against him throughout the mountains of Israel and then shall Gog and her confederates fall in mighty slaughter.

Zion's greatest trial is just ahead of us. Yet all the nations who shall come against her shall become as a dream of a night vision. This trial is referred to

as Zion's travail. But the promise is, "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isaiah 66:7-9).

What hope! What deliverance! What glory! For in the very moment when all will seem to be lost Zion will be redeemed and bring forth her children. What then are the words of the prophet to her? "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. **BE IN PAIN, AND LABOUR TO BRING FORTH, O DAUGHTER OF ZION, LIKE A WOMAN IN TRAVAIL:** for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies" (Micah 4:8-10). Though Zion will be redeemed from all her enemies, nevertheless she will have to make some effort to bring forth.

In conclusion we quote the words of the prophet in Micah 5:1-3. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. **THEREFORE WILL HE GIVE THEM UP, UNTIL THE TIME THAT SHE WHICH TRAVAILETH HATH BROUGHT FORTH: THEN THE REMNANT OF HIS BRETHREN SHALL RETURN UNTO THE CHILDREN OF ISRAEL.**"

Verses 1 and 2 were fulfilled when the Lord walked the earth in the flesh. And because he was rejected of the Jews and was crucified by them, he gave them up and from the language here they were to remain in this condition until Zion which travaileth had brought forth her children.

THANK YOU NOTICE

We take this means of showing our appreciation and to say thank you to all our brothers and sisters who have been so considerate of us this holiday season. Ken is still in the hospital, but the doctor says that so far the break seems to be mending.

Sincerely,
Kenneth and Edna Smith

Grant me, O Lord to know what I ought to know, to love what I ought to love, to praise what delights Thee most, to value what is precious in Thy sight, to hate what is offensive to Thee. Do not suffer me to judge according to the sight of my eyes, nor to pass sentence according to the hearing of the ears of ignorant men; but to discern with a true judgment between things visible and spiritual, and above all things always to inquire what is the good pleasure of Thy will.

—Thomas a Kempis

THE TRUE CHURCH OF CHRIST

Question: Is it possible that an Undenominational Church can be the Church spoken of by the Savior when he said: "I will build my Church?"

Answer: The language of Jesus, "I will build my Church", implies definite structure and form. When Christ gave his Church, he placed in it twelve apostles and other officers for spiritual service in their order as follows: "Now ye are the body of Christ and members in particular. And God hath set some in the church: first apostles, secondarily prophets; thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Cor. 12:27, 28)

Any church, whether undenominational, or claiming some denominational name, which is not fitly joined together in this way has not been built by Christ and is not in agreement with the specifications which are to be characterized the church that Christ built. If a cipher, with its vacancy and emptiness, or a question mark with its indicated uncertainty can be made to express the number one hundred, then the wabbling interrogation point in Christianity known as the undenominational church might wander in the general direction of Christianity, but it is impossible for anything so loosely constructed as undenominationalism, to represent the true Church of Christ.

Question: Should the Church of Christ be an organized body, an institution composed of various officers called of God and ordained to minister to a people called out from the world, and to declare the gospel with divine authority; or may men take ministerial honors unto themselves, organize churches just any way to suit their fancy, and preach an undenominationalism which will be acceptable to God?

Answer: "The whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ept. 4:16)

"And no man taketh this honor unto himself." (Heb. 5:4)

The true Church of Christ must be a divinely appointed and organized institution, and its ministers must be called of God and authorized of him to perform the works and services of the Church.

Question: Will men be saved without subscribing to the gospel of Christ as authorized by Him to be taught of His Church?

Answer: No. The purpose of Christ's teachings is that through this means men may be saved. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; bl which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." (1 Cor. 15:1-2)

Question: Should the Church of Christ be exclus-

ive, or should it include all who make profession of Christianity?"

Answer: If it is not exclusive of those who "Know not God, and who obey not the gospel", it is not the Church of Christ. "Come out from among them, and be ye separate saith the Lord." (II Cor. 6:17)

This undenominational church theory of the present time, and this thing of trying to include in one mass or consolidation all churches, or even to unite any one of the churches of men with the Church of Christ, is a false and deceptive theory. Their "creeds" are as much an "abomination" in the sight of God as they were when the Palmyra Seer made that daring announcement to the world. Jesus nor Paul, nor the Latter Day Seer, nor any other man truly proclaiming the law of righteousness, ever even winked at such a thing as an undenominational church being acceptable unto God. Ministers who advocate such a broad inclusiveness as to preach that the Church of Christ is not a distinct organic body, but that it includes all churches, are deceiving themselves, as well as all who heed such false doctrine.

Showing that it is unsafe, and unscriptural for an effort to be made to unite the various different cults professing Christianity, we read the following from II Nephi 12:12, and further extracts from the same chapter. "There shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord: and their works shall be in the dark . . . Wo unto them that turn aside the just for a thing of naught, that revile against that which is good, and say that it is of no worth . . . And others will he pacify, and lull them away into carnal security, that they may say, All is well in Zion; yea, Zion prospereth, all is well. And thus the devil cheateth their souls, and leadeth them carefully down to hell . . . Therefore, wo be unto him that is at ease in Zion . . . And in fine, wo be unto all those who tremble, and are angry because of the truth of God . . . Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost." This does not read much like an endorsement of the modern undenominational church theory.

Question: Should the Church have a fixed doctrine, or would such preclude the possibility of growth and development?

Answer: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." (2 John 9) That is a fixed doctrine. Again: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8)

Question: Is it the duty of the followers of Christ

to unite with, or to join the church? Is it true that you do not have to join anything?

Answer: The Apostle Paul said the whole body of the church must be "fitly joined together." (Eph. 4:16) To be so joined in the church would be impossible unless the members had joined the church. Acts 2:41 shows that by being baptized, three thousand souls were added (joined) to the church. In the Book of Mosiah, chapter 11, verses 107 & 108, we read: "Because of their unbelief, they could not understand the word of God; and their hearts were hardened. And they would not be baptized; neither would they join the church." We continue to read from Mosiah: "They did deceive many with their flattering words, who were in the church, and did cause them to commit sin . . . He that will hear my voice, shall be my sheep; and him shall ye receive into the church; and him will I also receive."

Question: Should the call of men to the ministry come direct to them and not through the intermediary of another?

Answer: A man's call to the ministry should be as the call of Aaron, verified through another, other than himself. No man should take this honor unto himself. See Heb. 5:4.

Question: Can a man, or a group stand squarely for the undenominational church, and at the same time stand for the true Church of Christ with its organization, doctrine, and its practice, as taught by Christ and his apostles?

Answer: No. Such a thing would be impossible. Jesus said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30)

Question: If a minister is delivering Christ's true message of the gospel, will he seek to unite all churches, or will he not rather labor to persuade men of all churches and of the world that they should identify the true Church of Christ and unite themselves with that?

Answer: If any minister is doing God's bidding he will instruct men to "turn away" from pharisee churches, to "have no fellowship with the unfruitful works of darkness," to "Come out of her O, my people," to have no concord with any "form of godliness" not in accord with the truth, and to reject those creeds that God has said are "an abomination" in his sight. He will warn men that they should repent and unite with the Church of Christ and thus become a part of that body "fitly joined together" by the authority of heaven.

When men begin trying to evade these plain scrip-

tural landmarks of basic truth of the gospel it is evident that they either have not known the truth, or that having once known it, the light that was within them is becoming darkness. For God to endorse self appointed ministers and conglomerate undenominationism would be to put His approval upon chaos. The Church and Kingdom of God operating among men for the salvation of souls is not to be found in such a chaotic wilderness as unorganic undenominationism. The true Church of Christ has an organic and institutional identity on earth, an official name given of the Lord, and a divine authority for its spiritual and temporal functioning.

Question: What is the official name of the true Church?

Answer: 3rd Nephi 12:16-19: "Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, verily, verily I say unto you, Why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name?"

And then from verses 12 and 13, we read: "And it came to pass that they did do all things, even as Jesus had commanded them. And they who were baptized in the name of Jesus, were called the Church of Christ."

In different periods of time the church has been referred to by various titles, such as The Church of God, The Saints, The Body of Christ, etc., but according to the specific instructions given by the Lord himself the official name is the Church of Christ.

(Editorial Comment: This article is a reprint of an editorial from "The Torch of Truth", Volume 3, Number 2, February, 1928, Phoenix, Arizona; James E. Yates, Editor; Vida E. Smith Yates, Associate Editor. It would be well to consider that this article was written twenty years before the official forming of the World Council of Churches in 1948. What the editor is expressing in this article could be considered a warning against the involvement of such an organization. Let us appreciate the fact that those who went before us were so forewarned.)

Kind words and actions bring about more good behaviour in children than harsh discipline and humiliation.

"Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil." (Eph. 4:26, 27)

TESTIMONY OF JOHN SCHUT

(The following is from the pen of our new brother in the faith, who lives with his wife and three small sons in The Netherlands. Having been ordained an Elder of the Church of Christ, he has blessed his sons since his return. Prior to his baptism, he had translated some of the Church literature into the Dutch language, which was also prepared for distribution. W.A.S.)

The testimony that I wish to express concerns a chain of experiences which has strengthened my faith in my Creator, and renewed my faith in persons.

I was born in 1944 in Enschede (which is about 5 miles from the German border) of a pair of wonderful parents, which only can be found once in a lifetime. They both came from the Dutch Reformed Church, but were not active. I was reared in no doctrine of any kind of Church.

In 1963 I became associated with the Seventh Day Adventist Church, where I became very active, and studied for a Pastor, but soon became dissatisfied because of some doctrines which were of men, and not of God. In 1972 I came together with my wife interested in the teachings of the Mormon Church (LDS), and we were convinced that this was the pure Gospel. But after our baptism, they started teaching doctrine contrary to what they had presented before our baptism. My wife and I tried to leave that Church, but could not deny the divine message of the Book of Mormon. We still attended the lessons of that Church until I found out that there were other churches which believed in the Book of Mormon. After careful study into the various historical points, I had a dream that pointed

out that I had to belong to the Church with the original teachings and the name of Christ, and came to the conclusion that the name of the Church of Christ was the original Church which was founded in 1830, 6th of April, by Joseph Smith.

I sent a letter to the Church of Christ on the Temple Lot (in my dream, it was pointed out that the Church of Christ was on a holy spot), and received a letter from Apostle William A. Sheldon. After a very nice correspondence between the two of us, the Church of Christ (Temple Lot) became a reality in my life, and I wanted to join. The Church made it possible for me to enter through the gates, and I was baptized by my friend and brother W. A. Sheldon on the 15th day of October, in the year 1978 of our Lord, and was called the same day as an Elder in the Church by testimony of five men, who gave it, not knowing it prior to my baptism. I was glad, and the Spirit of the Lord bore its testimony that I had to accept, although I would have been satisfied to be only a member of the Church of Christ. During my stay with various people and new found relatives in the Gospel, I had many spiritual experiences in various places. I was so sad that I had to leave all my friends and "family" behind, but I rejoice that I can work in the vineyard of our Lord and Savior here in Europe. I hope to see all those, again, whom I have met, and others whom I have not met. Keep praying for each other, because a family that prays together, stays together. God bless you and keep you. Your friend and brother in the Gospel. Brother John (by that name I was called everywhere).

Notice From General Church Secretary

As of the first part of December 1978, I am pleased to report that all minutes of the Church of Christ (Temple Lot) have been placed on Micro-Fiche. The fiche includes all available material beginning with the Crow Creek Record up to and including 1978.

The original fiche have been supplied to Brother Nicholas Denham, Secy. of the Bishopric, for storage and safe keeping in the Church safety deposit box at First National Bank, Independence, Missouri: A second copy of the Micro-Fiche will be kept at the Temple Lot available for any members use. Thanks to Brother George Brantner we also have the viewer necessary for these fiche.

I am presently working on a means to index each fiche for easier and faster location of material one might be seeking. This indexing will be done by chronologically listing the contents of each fiche. We still have a number of supportive documents that also should be made into Micro-Fiche.

I would like to thank all that were so very helpful in the completion of this job. The above job, filming and viewer, cost a total of \$400. I am sure our combined prayer is that we will receive more than \$400 worth of good from these tools.

R. W. Oldham
General Church Secretary

A LETTER OF THANKSGIVING

Dear Friends and Relatives in Independence,

We would like to thank all of you for your many prayers to our kind and gracious Heavenly Father in our behalf over the past year. Since our transfer to Houston, Texas a year ago, we have been blessed in many ways and with two major blessings in particular. This is just another example of the tremendous kindness of our Dear Lord and the tremendous power of prayer.

A year and half ago, after many tests and X rays and two major periods of illness and extremely high fever, doctors finally determined that our daughter, Tanya, had a serious kidney problem. Apparently the tube leading from her left kidney to her bladder was misformed allowing 5-10% of her urine to reenter the left kidney during unination. This continuous residual naturally caused infection over a period of time. The medical term for this condition is called reflux.

When we got to Houston we naturally had to switch doctors and the one recommended to us, after reviewing the X rays and test results, said that if he had been the presiding physician from the start, he would have recommended surgical correction immediately. However since the doctor in Milwaukee had chosen the course of medication, he would continue that way, but would want to examine her completely in nine months with X rays to see her progress.

We were almost sure that he would recommend surgery because of her kidney damage that was already there. Well, thanks to our Lord, her second exam last month showed enough progress that the doctor reversed his first thoughts from nine months earlier and decided to keep her on medication. What a relief! She is not completely out of the woods yet but her chances of not ever needing the operation are better than 50%. I'm sure with continued prayer and thanksgiving, our kind Heavenly Father will continue

to bless us in this matter.

The other major blessing was in my job. When I got down here, I was given a list of accounts that looked real promising except when I learned what they had bought from the company in the last five years. Most of them hadn't seen a salesman from our company in the past ten years. I got a few nice orders the first few months and then the well dried up. Let me tell you; a salesman that cannot sell, for whatever reason, is a miserable creature. Well, I stuck it out, which is a miracle in itself.

In September things began to turn. Since then total monthly bookings have been growing by leaps and bounds. Not that this is going to continue indefinitely, but I have practically made my fiscal '79 forecast in six months which under the conditions I started with is definitely a miracle. I would like to take the credit for all my hard work and long hours (10 and 12 hour days) and excellent salesmanship. I'm sure that it has something to do with it, but in my heart I know that the Lord was behind me all the time, opening the right doors and perhaps aiding my customers in their purchasing decisions. I would like to offer a special thanks to my Aunt Amy Schrader, my Aunt and Uncle Gene and Bernice Gould and, of course, my dear mother, Helen, for their inspirational letters and guidance.

I would also like to offer special thanks to Doris and Harry Hutchison, Darl and Ray Hunholz, Jim and Cheri Pennington and Buzz and Sue Brickhouse for their many prayers and concern in our behalf. I think many times and miss deeply our Milwaukee Local Sunday School and Sacrament Meetings. I hope and pray some day we may be able to worship together again.

May the Lord be with you all and bless you all as He has us over the past year.

Sincerely,

Duke, Carol and Tanya Taubert

BAPTISMS

John Jacobus Schut, of the Netherlands, was baptized October 15, 1978 at Independence, Mo. by Apostle William A. Sheldon and received the laying on of hands by Apostles E. Leon Yates and William Sheldon. Brother Schut was called to the office of an elder immediately after his confirmation and was ordained by Apostles Sheldon and Yates.

Danny Charles Robertson, of Anderson, Missouri was baptized October 1, 1978 by Elder Donald Hitt and received the laying on of hands by Elders Howard Leighton-Floyd and Donald Hitt.

Donald Mathew Hitt, son of Donald and Barbara

Hitt of Anderson, Missouri, was baptized by Elder Donald Hitt September 10, 1978 and received the laying on of hands by Elders Howard Leighton-Floyd and Donald Hitt.

Edna Leola Hyatt, was baptized by Elder James Lacy September 24, 1978 at Phoenix, Arizona and received the laying on of hands by Elder James Lacy and Apostle Don McIndoo. Sister Hyatt passed from this life October 31, 1978.

Terry Reinel Burton, of Springdale, Arkansas was baptized August 13, 1978 at Anderson, Missouri by Elder Donald Hitt and received the laying on of hands

by Elder Howard Leighton-Floyd and Donald Hitt.

George Jesse Adams, the son of Gary and Geraldine Adams of Greenwood, Missouri, was baptized by Elder James M. Case August 20, 1978 at Independence, Mo. and received the laying on of hands by Elders Nicholas F. Denham and Marvin M. Case.

Wesley Dean Burgin, son of Lester and Barbara Burgin of Ava, Missouri, was baptized by Apostle Archie F. Bell August 20, 1978 and received the laying on of hands by Apostle Bell and Elder Alex Smith.

Douglas Edward Ostermiller, son of Edward and Marilyn Ostermiller of Somerset, New Jersey, was baptized and received the laying on of hands by his grandfather, Apostle Robert H. Jensen August 5, 1978 at Council Bluffs, Iowa.

Terrence Clifford Bell, Sr. and Terrence Clifford Bell, Jr. of Point of Rocks, Wyoming were baptized and received the laying on of hands July 17, 1978 at Sweet Water, Wyoming by Apostle Archie F. Bell.

Robert Joseph Hedrick and Doris Caroline Hedrick were baptized by Elder Leslie P. Case July 2, 1978 at Independence, Mo., and received the laying on of hands by Elders James M. Case and Leslie Case.

Jeannine Nannett Engle of Lakeville, Minnesota was baptized June 25, 1978 at Sogn, Minn. by Priest John R. Gill and received the laying on of hands July 2, 1978 at Minneapolis, Minn. by Elder Thomas S. Maley.

Vickie Gail Edwards of Urbana, Missouri and **Tonya Renaye Livingston** of Preston, Missouri were baptized by Elder Joseph E. Yates June 23, 1978 at Preston, Mo. and received the laying on of hands by Elders Gary Housknecht and Joseph Yates.

Marjorie Louise Sarratt, the daughter of Warren and Fern Sarratt of Bates City, Missouri was baptized and received the laying on of hands by Elder Robert Eddy June 4, 1978 at Clinton, Missouri.

Eric Lindsay Sarratt, the son of Roland and June Sarratt, was baptized June 4, 1978 at Independence, Mo. by Elder Roland Sarratt and received the laying on of hands by Elders Lawrence Beem and Frank Fann.

Kimberly Sue Oldham, the daughter of Robert and Jennifer Oldham, was baptized February 26, 1978 at Independence, Mo. by Elder Frank Fann and received

the laying on of hands by Elders Roland Sarratt and Frank Fann.

James Matthew Denham of Lander, Wyoming was baptized and received the laying on of hands by Elder Howard Leighton-Floyd February 12, 1978.

David Henry Holler of Corvallis, Oregon was baptized and received the laying on of hands February 2, 1978 by Apostle Marvin E. Ely.

Jodine Sue Wallace, the daughter of Clarence and Emily Wallace of Phoenix, Arizona, was baptized December 4, 1977 by Elder Hubert Yates and received the laying on of hands by Elders Hubert Yates and Donald McIndoo.

Barry Lee Gill, son of Harold and Donna Gill, was baptized December 4, 1977 by Priest Harold Gill and received the laying on of hands by Elders Hubert E. Yates and Donald E. McIndoo.

Sherri Kay Leighton-Floyd, daughter of Albert and Joyce Leighton-Floyd, was baptized November 20, 1977 at Anderson, Missouri by Albert Leighton-Floyd and received the laying on of hands by Elders Howard Leighton-Floyd and Donald Hitt.

Mary Jo Ritsema of Hastings, Michigan was baptized July 24, 1977 at Glen Lake, Michigan by Elder LaVerne Lussenden and received the laying on of hands by Elders LaVerne Lussenden and Conley Addington.

Randal L. Ritsema of Hastings, Michigan was baptized June 19, 1977 at Glen Lake Michigan by Elder LaVerne Lussenden and received the laying on of hands by Elders LaVerne Lussenden and Harold Pollack.

Laurie Lea Jones of Belding, Michigan, **Wayne O. Lussenden** and **Rosetta May Lussenden** of Middleville, Michigan were baptized and received the laying on of hands by Elders LaVerne Lussenden June 6, 1976 at Bradley, Michigan.

Lawrence Devere Beem, Jr. was baptized by his father, Elder Lawrence D. Beem, Sr. July 16, 1978 at Collins, Mo. and received the laying on of hands by Elders Roland Sarratt and Edward McIndoo.

Robert James Spear was baptized by Elder Oren Caviness July 16, 1978 at Collins, Mo. and received the laying on of hands by Elders Lawrence D. Beem and Roland Sarratt.

BLESSINGS

Gregory Martin Elwell, son of Harry and Laura Elwell of Columbia, South Carolina, was blessed by Elders James W. Martin and Muri Elwell November 26, 1978 at Oak Grove, Missouri.

Nicole Leanne Housknecht, daughter of Victor and Vanna Jo Housknecht of Independence, Mo., was blessed by Apostle Don W. Housknecht and Elder Richard A. Wheaton November 5, 1978.

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon the earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words." (Eccl. 5:1-2).

FOUR PRICELESS GIFTS YOU CAN GIVE YOUR CHURCH

by Win Arn

A growing number of people are finding their church to be a spiritual reservoir of renewal and strength, a reference that gives their lives focus, balance, direction, and hope. They look to their church as a place that provides spiritual and moral training for their children, a caring group of Christian friends, corporate worship experience, plus an opportunity for meaningful service.

It is also a widely held, and generally accurate, belief that practicing Christians are better able to cope with personal problems of life through a strong faith, nurtured through their church. Ask any involved and "alive" Christian what their church means to them and they will easily recite the benefits of being an active member in their congregation.

During his 1960 inaugural address, John Kennedy struck a responsive cord in the nation's conscience when he declared, "Ask not what your country can do for you, but ask what you can do for your country." However, few Christians involved in their local church have seriously considered the religious paraphrase to that statement . . . "Ask not what your church can do for you, but ask what you can do for Christ and your church." Here are four important gifts you can give your church in appreciation for what Christ and your church has given to you.

1. Discover and use your Spiritual Gifts - The New Testament is clear in its teaching that ". . . each of us has been given his gift, his due portion of Christ's bounty . . . 'He gave gifts to men' . . . to equip God's people for work in His service, to build up the Body of Christ." (Eph. 4:7-13, NEB) Paul also says, "I would not have you ignorant of spiritual gifts." (1 Cor 12:1), and Peter reiterates that every Christian has received a gift (1 Peter 4:10). To take seriously this Biblical concept of each Christian as a unique, contributing member of the Body of Christ (Rom. 12:5), could set in motion a "spiritual revolution" in your church that would bring an outpouring of God's blessing through new growth and vitality.

As one who has served as a "mid-wife" in seeing scores of churches come alive in new growth and outreach, I know that when those in a congregation identify and apply their gifts, the whole body grows. But the opposite is also true, that a congregation which allows its members to be "unemployed" in using their gifts, will decline and eventually perish. What is true of the congregation is also true of the individual. A person who has found, and is using his unique gift is productive, fulfilled, and contributing to body growth and development. The individual not using his gift will be spiritually frustrated and seldom experience real personal growth and development.

As more and more individuals identify their gifts, have them confirmed by others in the congregation, and apply their uniqueness in service, the church is immeasurably enriched and strengthened.

2. Influence your "web" of friends and relatives - Imagine your church being a large water tank, from the bottom of which a one-inch pipe is always flowing. People leave through this "pipe" in your church by death, by transferring out, and by re-version (falling away through indifference.) In some denominations the policy used to be to move ministers every year. Now the ministers stay . . . the people are moving! In the average American congregation 40% to 60% of the members have changed residence, and therefore churches, in the last 3 years. To replace and add to our water tank we must have a **2-inch** pipe flowing in the top.

How do people come into a relationship with Christ and the church?

I have asked that question to over 8,000 people throughout America in the last 2 years. The results have been strikingly consistent:

4-6% of those surveyed indicated that they were "walk-ins." One Sunday they visited, stayed, and are now a part of that congregation. (Usually in their background there is some identification with the denomination of the church they walked into.)

6-8% listed the "minister" as the reason they are now in Christ and that church.

2-4% listed the church program as the major factor . . . perhaps a young single group, a recreation program, or a special interest group.

1-2% listed "visitation." Someone called and because of that they are now part of that fellowship.

3-6% indicated the Sunday School as the major reason.

.0001% listed some evangelistic crusade or television program.

70-90% listed the reason they came to Christ and their church as being friends or relatives.

The fact is clear . . . church growth is related to present members influencing their friends and relatives. Since Biblical days the church has grown most effectively through natural "webs" . . . people with some social or family ties to each other. Within this group of friends and relatives, a person's ability to influence is far greater than outside the "web."

But why influence one's friends and relatives for Christ and the Church? We do it in obedience to Christ's command to "go and make disciples," and because of a loving concern for those close to us to

know the joy and fullness of life in Christ and the Body. Influencing your friends and relatives for Christ is the second precious gift you can give your church.

3. Keep your circle open - In every church - regardless of size - visitors and new members must be assimilated into the congregation if they are to become an active and contributing part of that congregation. This is most effectively done by incorporating them into a small group — a fellowship circle, task group, Bible study, etc. — where they are known personally, know others personally, and feel a sense of belonging.

While most would agree in theory to this principle, there is a marked tendency in practice for such groups to close themselves off to others, especially "newcomers." Churches may consider themselves to be quite friendly, but many times this friendliness is shown more to one another than it is to the "stranger."

In my own experience, I vividly recall being an "X" in a congregation. An "X" is one who is a member of the church, but not integrated into any small group. I first tried one group and then another. While I was told I was welcome, I didn't feel that I "fit." In this particular congregation of people with Swedish backgrounds, the Johnson's, the Svenson's, the Larson's, the Olson's, all seemed to fit, but the Schmidt's, the DiGiulio's, the Garcia's, and the Arn's were unable to "integrate." Following the worship service the Swedes hugged each other, greeted each other . . . in Swedish . . . and went out to eat Smorgasbord together. But no one hugged me or spoke Swedish to me or invited me to the Smorgasbord. Soon, like any "X" in a congregation, I drifted out the back door.

There is little value of a church reaching out to others if those who are won are not integrated into the congregation. Give a third priceless gift to your church by keeping your circles open and encouraging other circles to be open to these new people.

4. Keep before you a vision of the possibilities - In a survey of pastors the question was asked, "What is your greatest desire for your church?" The answer that appeared more than any other was: "For the lay people to have a vision for growth and to be involved in the process."

Perhaps the greatest discouragement a pastor faces is a congregation without vision: self-centered, self-satisfied, self-occupied. In board and committee decision making, there is the natural tendency for a church group to take the "safe way," which usually translates into little risk, little venture, and little vision.

Many congregations have inadvertently organized themselves on a "problem base." "Where will we find enough Sunday School teachers?" "How will we pay the bills?" "Can we keep the doors open another year?" The problems are endless, the solutions tedious, and the service often joyless.

A far stronger and more effective base is to organize the church and its components around vision and possibilities. In the ministry area of every congregation there are numerous opportunities for effective ministry. These opportunities can be seen and seized. One denomination encouraged all of its churches to have a "needs committee" — a group of people actively looking for needs to be met in their community, opportunities to be seized, and ministries to be extended.

Seeing possibilities usually begins with one person, then spreads to others. Being that person in a congregation is the fourth priceless gift you can give your church.

"I will build my Church," said Jesus. We become builders with Him by giving our gifts.

(Dr. Win Arn is President of The Institute For American Church Growth; 150 S. Los Robles, #600; Pasadena, California 91101)

OBITUARY

Opal Mae Jensen was born August 27, 1896, in Missouri Valley, Iowa, and entered into her rest December 31, 1978, in Council Bluffs, Iowa, at the age of 82 years, 4 months, and 4 days.

She lived most of her life in Council Bluffs, entering into holy matrimony with Henry Jensen on July 28, 1920. She embraced the Restored Gospel early in life, and was a member of the Church of Christ, with Headquarters on the Temple Lot, in Independence, Missouri.

Opal was preceded in death by her parents, one brother, and one sister; and her beloved husband, Henry, of more than 56 years.

She is survived by a daughter, Mrs. Helen Dewaele

of Crescent; a son, Robert Henry Jensen, of Bellevue, Nebraska; four sisters, Mrs. Neva Wagner of Omaha, Mrs. Georgene Woods of Council Bluffs, Mrs. Ina Cramer of Memphis, Tenn. and Mrs. Mary Asbury of Sun City, Calif; a brother, George V. Beaty of Memphis, Tenn; 5 grandchildren, and 5 great-grandchildren.

Interment is in the Grange Cemetery at Honey Creek, Iowa. Apostle Wm. A. Sheldon was in charge of the services.

Opal lived a life fully dedicated to the Gospel of Christ - having total love for her Heavenly Father and His only Begotten Son, the Lord Jesus, and for all about

(continued on page 32)

RISE UP OH MEN OF GOD

Rise up oh men of God,
 a day of reckoning approaches
 and your harvest is not gathered.
 Heard you not the Shepherd's voice?
 "The Lord will make an appearance, shortly,
 And this people is not ready",
 Though he who spoke, as one sent back
 from the jaws of death,
 lay no claim to be a prophet
 nor the son of a prophet,
 and seemed loathe to be the harbinger
 of such warning,
 turning quickly to other things.
 What worse fate, for any, than —
 that He should come and one not know Him?
 that He should come and not enter our assembly?
 that He should come and of necessity pass one by
 for lack of loving in our hearts —
 for lack of obedience?

Rise up oh men of God —
 How many years since pledged to His service,
 one, ten, forty, more?
 since the waters received you to baptism —
 your covenant made —
 your life committed to His bidding —
 and ar't flirting with mammon still?
 Yet, "He will appear soon,
 and this people is not ready",
 delay no longer, rise up —
 by word and by flight
 and by holiness of living
 have done with lesser things.
 Give yourselves to absolute surrender,
 laying on the altar of sacrifice
 "Your wills affections and your ways",
 and all but the most simple
 and essential involvement
 in this world of mere things,
 that your own soul, and the souls
 of those given to your charge
 may yet be prepared to Live

Rise up oh men of God —
 open your eyes, your minds, your hearts
 to receive understanding.
 Be still and know that He is God
 and will not be mocked —
 what is sown, shall be reaped.
 What to Him the proclamations
 of a self-indulgent people, who
 congratulating themselves
 that they have His favor
 are still not governed by His
 commandments, not yet recognizing
 His voice in and the truth of
 that which He has spoken

through former prophets.

Supposing allegiance to —
 and faithful participation in
 the faulty man-made traditions
 and practice of "Church"
 and perpetuation of the same,
 suffices for righteousness —
 scarcely discerning nor promoting
 the cause for which the Church was given,
 neither loving nor seeking
 the masses of erring humanity
 for whom the Christ died,
 careless of their pain,
 giving naught of themselves
 in truth and pity, to reveal
 His love to them—
 having already judged them
 not of the sheep of His pasture.
 A dying world is in mourning
 for the hope that is in Jesus,
 but those who know it best
 hug it to themselves and
 thank the Lord of a sabbath morn
 that they are so blessed,
 neither going nor sending
 to their sin-sick brothers,
 the message, that a Savior
 has paid their ransom
 and there is Life to be had
 under the cleansing of His blood.

Rise up oh men of God —
 a time of hastening is upon us,
 shake off the fetters that bind,
 in contrition of soul,
 in brokenness of heart,
 in utter prostration,
 plead before the mercy seat,
 "Spare Thy people oh God —"
 then as true under-shepherds
 feed His sheep —
 make straight paths for their feet
 that that which is lame need not
 be turned out of the way —
 seek out the lost, sparing no cost
 for their rescue —
 bind up the broken hearted —
 weeping with those who must weep —
 as freely as you receive from
 the Father in heaven, freely give
 until there may no longer
 a just accusation be laid to your charge,
 lest the warning given
 "He will soon appear,
 and this people is not ready"
 will have been in vain.

OBITUARY

(continued from page 30)

her. She always fed the hungry, clothed the destitute, encouraged and counselled the forlorn and dejected, comforted the sick and dying, and gave of herself in all ways to those who needed a friend and helper, as did the Master.

Even in her last several years in the Nursing Home, she so touched the lives of those attending to her needs, that they all grew to feel she was one of their family. She was a Mother and friend to all who helped her even in the last months and days of her life; and in their lives left an emptiness of physical presence at her passing, but, a fullness in precious memories that the years shall not be able to erase, no matter how many they might be.

She truly ever endured the trials in life in total faith and patience, without ever complaining about her lot. She radiated a love that overshadowed all of the disappointments and difficulties of this mortal life. This world was made a better place in which to live because of her life.

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